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bodies composed of common matter to be different, when the constituents are similarly circumstanced.

The paper (first part) thus concluded : “ Aware that the identity of the agent, in all the phenomena called electric, is firmly established in the minds of the scientific, and that experiments of apparently so convincing a nature have been brought to bear upon the subject, that doubts seem to be no longer entertained, I scarcely know how to declare, in terms that shall protect me from the imputation of presumption, that I have never been able to view the matter in the same light. I have long hesitated to repeat, in advanced life, an opinion which, in my early days, I ventured to promulgate within the walls of this house, namely, that the agents in electricity and galvanism are different, and that the laws of one do not explain the phenomena of the other. Believing, however, that useful results have often sprung from humble causes; that moral cowardice is as little to be esteemed as moral rashness; that the influence of public opinion ought to have its limits in promoting and restraining human actions; I determined to bring my reasons for dissenting from the views of the philosophical world before a tribunal so competent to judge of their pretensions.”

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The Rev. J. H. Todd, D. D., gave an account of a fragment of an ancient purple manuscript of the Gospels, in Latin, which he supposes to have been written in the fourth, or early in the fifth century, and which he had purchased some years ago in Dublin.

The fragment is but a single leaf, containing a portion of the Gospel according to St. Matthew. It is written in double columns. Each column begins with a large capital letter, although in the middle of a sentence, or even (as in the case of the third and fourth columns) in the middle of a word. Capital letters are also used at the beginning of sections, which, however, do not always coincide with the ancient Ammonian sections, or *κεφαλαια*, employed in the Eusebian canons; nor are

any traces of the Eusebian numbers to be found in this manuscript. Dr. Todd, having exhibited the manuscript to the Academy, proceeded to adduce some of the proofs of its great antiquity. These were derived,

1. From the character in which it is written, and the form of the letters, which agrees exactly with those manuscripts that are known to be of the fourth or beginning of the fifth century as, for example, the Codex Vercellensis and the Codex Veronensis, as also from the absence of all stops, divisions of the words, or στιχοι.

The following wood-cut is an accurate representation of the first five lines of the first column :

2. From its text, which is the ancient Italic version prior to St. Jerome's revision. This will appear from the following Table, in which the first column exhibits the text of Dr. Todd's fragment, divided exactly as in the original; the remaining columns exhibit the text, divided in a corresponding manner, of the Codex Vercellensis, the Codex Veronensis, and the modern Vulgate.

VULGATA HODIERNA.	CODEX VERCILL.	CODEX VERON.
<b>E</b> T AUDIENTES NON AUDIANT NE INTELLIGENT NE QUANDO CON- UERTANTSE	et audientes audiant et non intellegant ne quando con- vertantur	et audientes non audiant ne- que intelligunt.
<b>E</b> TTU CREPTEB <small>I</small> TURINEISP <small>O</small> TIAESEAEDIO <small>N</small> TESUADEDT <small>D</small> POPULOHUICAU DITUAUDETIS ETNONINTELLE GITSETUIDEN TESUDEBITSET NONUIDBITIS	Et tunc imple- tur prophe- tia esseae dicen- tis vade dic populo huic au- diens re audientis et non intel- ligentis	Et adimple- tur in eis prophe- tia Isaiae dicen- tis Et tunc in illis sermo prophetae dicen- tis uade et dic populo huic au- diens Et tunc in illis sermo prophetae dicen- tis uade et dic populo huic au- diens Et tunc in illis sermo prophetae dicen- tis uade et dic populo huic au- diens Et tunc in illis sermo prophetae dicen- tis uade et dic populo huic au- diens Ingrassatum cor populi hujus et auribus suis gravi- ter audierunt

	<b>CODEX VERCELLI.</b>	<b>CODEX VERNON.</b>	<b>CODEX VERNON.</b>	<b>VULGATA HODIERNA.</b>
<b>E</b> TOCULOSEO RUMINGRAUA NECONUERTANT SEET SANEMEOS	et oculos eo- rum grava- ne quando convertan- tur et sanem eos	et oculos stu- os gravabentur. ne quando oculis videant et auribus audiant, et corde intelli- gent et convertantur.	et oculos stu- os clauserunt, nequando videant oculis, et auribus audiant, et corde intelli- gent et convertantur et sanem eos.	
<b>V</b> ESTRAE ATEM BEATAE AURES ETOCLIVESTRI QUIVIDENTAMEN DICOTOBISQUO NIAMMULTIPRO FETAEEETUSTI CUPIERUNTUI DEREQUAEUIDE TISETAUDIRE	vestri autem beati oculi qui vident et aures quaes audiunt. Amen	qui vident et aures quaes audiunt. Amen	vestri autem beati oculi qui vident et aures quaes audiunt. Amen	qui vident et aures quaes audiunt. Amen quippe dico vobis quia multi pro- phetae et justi eviperunt vi- dere quae vide- tis et non viderunt, et audire quaes auditis et non audiunt Vos ergo audite parabolam se- minantis om- nis qui audit ver-

	<b>CODEX VERCELLI.</b>	<b>CODEX VERNON.</b>	<b>VULGATA HODIERNA.</b>
<b>BUMREGNI</b> <b>ETNONINTELLE</b> <b>GITUENTIMALUS</b> <b>ETRAPITQUOD</b> <b>SEMINATUMEST</b> <b>INCORDEEIUS</b> <b>HICESTUXTAUTAM</b> <b>SEMINATUSSU</b> <b>PERAUTAPE</b> <b>TROSAMSEMI</b> <b>NATUSHICEST</b> <b>QULAUDITVER</b> <b>BUMETCUM</b> <b>GAUDIOSUSCI</b> <b>PITILLUMETNON</b> <b>HABENSRADI</b> <b>CEMINSEED</b> <b>ESTTEMPORALIS</b> <b>FACTAAUTEMAN</b> <b>GUSTIAAUTPER</b>	<p>bum regni et non intelle- git venit malus et rapit quod seminatum est serinatum est in corde illius; hic est qui secus viam seminatus est qui autem supra pe- tra semi- naturo loca semi- naturo est hic est qui verbum audit et continuo cum gaudio acci- pit illum, sed non habet in se radi- cem sed est temporalis. Facta autem tri- bulatione vel per-</p>	<p>bum regni et non intelli- git, venit malus et rapit quod seminatum est in corde ejus; hic est qui secus viam seminatus est. Qui autem super pe- tro loca semi- naturo est hic est qui verbum audit et continuo cum gaudio acci- pit illum, sed non habet autem in se radi- cem, sed est temporalis: facta autem tri- bulatione vel per-</p>	<p>bum regni et non intelli- git, venit malus et rapit quod seminatum est in corde illius; hic est qui secus viam seminatus est. Qui autem super pe- tro loca semi- naturo est, hic est qui verbum audit et continuo cum gaudio acci- pit illum; non habet autem in se radi- cem, sed est temporalis:</p>

	CODEX VERCELL.	CODEX VERON.	VULGATA HODIERNA.
<b>SECUTIONEM PROPTER VERBUM CONTINUO SCAN- DALIZATUR</b>	<p>secutione propter verbum continuo scan- dalizatur</p> <p>Qui autem in spi- nis seminatus est hic est qui verbum audit et per solli- citudinem saeculi huius et voluntates diuitiarum suf- focat verbum et infructuosus fit.</p> <p>TU</p> <p>IN TERRAMA UTEM BONA QUISEMI NATU SESTHICEST. QUA AUDIVER BUM ET INTELLE- GIT TUNC FRUCTUM adferet et facit</p>	<p>secutione proper verbum continuo scan- dalizantur.</p> <p>Qui autem semi- natus est in spinis hic est qui verbum audit et spoli- cyntho seculi istius, et fallacia divitiarum, suf- focat verbum, et sine fructu efficitur.</p> <p>Qui vero in terram bonam semi- natus est hic est qui audit ver- bum et intelle- git tunc fructum adferet et facit</p>	<p>secutione proper verbum continuo scan- dalizantur.</p> <p>Qui autem semi- natus est in spinis hic est qui verbum audit et spoli- cyntho seculi istius, et fallacia divitiarum, suf- focat verbum, et sine fructu efficitur.</p> <p>Qui vero in terram bonam semi- natus est hic est qui audit ver- bum et intelle- git, et fructum affert, et facit</p>
<b>Q</b> UIAUTEM IN SPI- NI SEMINATUR HIC EST QUI AUDIT VERBUM ET SOLLI- CITUDINE SAECULI ET DIUITIARUM UOLUNTASSUR FOCAT VERBUM ET FRUITUS FRU- CIT	<p>secutione proper verbum continuo scan- dalizatur</p> <p>Qui autem in spi- nis seminatus est hic est qui verbum audit et per solli- citudinem saeculi huius et voluntates diuitiarum suf- focat verbum et infructuosus fit.</p> <p>TU</p> <p>IN TERRAMA UTEM BONA QUISEMI NATU SESTHICEST. QUA AUDIVER BUM ET INTELLE- GIT TUNC FRUCTUM adferet et facit</p>	<p>secutione proper verbum continuo scan- dalizatur</p> <p>Qui autem in spi- nis seminatus est hic est qui verbum audit et per solli- citudinem saeculi huius et voluntates diuitiarum suf- focat verbum et sine fructu efficitur.</p> <p>Qui vero in terram bonam semi- natus est hic est qui audit ver- bum et intelle- git tunc fructum adferet et facit</p>	<p>secutione proper verbum continuo scan- dalizantur.</p> <p>Qui autem semi- natus est in spinis hic est qui verbum audit et spoli- cyntho seculi istius, et fallacia divitiarum, suf- focat verbum, et sine fructu efficitur.</p> <p>Qui vero in terram bonam semi- natus est hic est qui audit ver- bum et intelle- git, et fructum affert, et facit</p>

The Codex Vercellensis is shown by Blanchini, and generally believed, to be the autograph of Eusebius, first bishop of Vercelli, in the diocese of Milan, who died in the year 371. Having been banished from his see by the Arians, he employed his retirement, at the suggestion of Pope Julius, in the revision of the Latin versions then in use, which were, for the most part, full of errors, interpolations, and solecisms; and his recension became afterwards very generally received throughout the West, having been adopted by St. Hilary of Poictiers as the text from which he quotes in all his writings.

The Codex Veronensis is a purple manuscript, written in letters of gold and silver, and is assigned by Blanchini to the beginning of the fifth century: its text is generally considered to belong to the Eusebian recension, but it has manifestly been corrected by the Greek text of Hesychius, and is no where indebted to Jerome's revision.

An examination of the foregoing table, in which these two very ancient specimens of the *Vetus Itala*, or old italic Latin version, are compared with the fragment, will prove that Dr. Todd's fragment is also a manuscript of that version; and many of its peculiarities are such as would naturally be expected in a manuscript of the same age. It is curious that in all the three manuscripts the word *intelligo* is uniformly spelt *intellego*, showing that this variation from the usual spelling was not the mistake of a copyist, but the spelling of the same period and locality.

Again, it will be seen that the fragment sometimes agrees with the Verona manuscript and differs from the Vercelli manuscript; sometimes agrees with the Vercelli manuscript and differs from the Verona manuscript; and, in some cases, even where the two other manuscripts agree with the modern Vulgate, it differs from them all.

The conclusion, therefore, is inevitable, that this is a leaf of a purple manuscript of the fourth or early part of the fifth century, of the Eusebian revision,—one of those which were

in use before the Hieronymian Vulgate, and from which Jerome made the recension now known as the Latin Vulgate. It was probably written, like the Vercelli manuscript, in gold or silver letters, but the metallic surface, if what are called gold and silver letters in this class of manuscripts be metallic, has long since been rubbed away, and nothing now remains but the traces of the original ink with which the letters were described before the golden substance was applied to them. Of this, however, we have no certain proof.

It will be observed that this fragment is full of solecisms, mistakes of the scribe, and misspellings, a circumstance very common in the more magnificent manuscripts of the class to which Dr. Todd supposes it to belong; for the artists who excelled in penmanship and decorative skill were often very incompetent as biblical scholars; and the very costliness of the material, and elegance of the writing, were obstacles to correctness, for the scribe preferred leaving a mistake to spoiling the beauty of his penmanship by attempting to correct it. Thus we find *dicentes* for *dicens*; *parabolas* for *parabolam*; *illum* for *illud*; *persecutionem* for *persecutione*; *bona* for *boham*.

#### DONATIONS.

*Antiquities from Dunshaughlin, viz.: A fragment of an Iron Chain, consisting of twenty-seven double-looped links, one Ring, and part of a Staple. A large Steel Knife or Dagger. A Draughtsman made of Bone, mounted with Bronze Pin. A Bronze Spear-head with double Blade, and two lateral loops. Three Boar Tushs. The Bone of a Cock's foot.*

*A Stone Celt, from the county Antrim.*

*A similar Stone Celt, found near the Falls of Niagara.*

*A Steel Spear and Ferule, from the Gambia.*

*A similar Spear, but larger, with small Trowel for Foot of Shaft, used by the Mandingoies, from the Gambia.*